



The Holy Eucharist

with Holy Baptism & Renewal of the Baptismal Covenant

The Last Sunday after the Epiphany

March 2, 2025 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. Liturgy refers to the patterns, forms, words, and actions through which public worship is conducted.

The people's responses are in bold.

This type of note, offering directions about the service is called a "rubric," which comes from the Latin word rubrica (red)—referring to a time when these instructional notes were always written in red.

When the service is accompanied by music, it often begins with an instrumental piece of music, during which the congregation can prepare for worship.

CARILLON PRELUDE

Voluntary on "Salzburg"

Edward M. Nassor (b. 1957)

PRELUDE

"Alléluias sereins d'une âme qui désire le ciel" from *L'Ascension*
The Glory of the Lord

Olivier Messiaen (1908–1992)

Richard Smallwood (b. 1948)

THE ENTRANCE RITE

INTROIT

O nata lux

Thomas Tallis (ca. 1505–1585)

Sung in Latin.

O light born of light,
Jesus, Redeemer of the world,
Mercifully deign to hear our prayer
And supplications which we raise.
You who once did accept the covering of flesh
For the sake of the lost,
Grant that we may become members
Of your blessed body.

(Office hymn for the Feast of the Transfiguration)

The people stand as able at the introduction to the hymn.

Songs of Thankfulness and Praise

Sung by all.

Salzburg

We begin our worship as a gathered community by praising God in song.



1. Songs of thank-ful-ness and praise, Je - sus, Lord, to thee we raise, man - i - fest - ed by the star
 2. Man - i - fest at Jor - dan's stream, Pro - phet, Priest, and King su - preme; and at Ca - na, wed - ding - guest,
 3. Man - i - fest in mak - ing whole pal - sied limbs and faint - ing soul; man - i - fest in val - iant fight,
 4. Man - i - fest on moun - tain height, shin - ing in re - splen - dent light, where dis - ci - ples filled with awe



to the sa - ges from a - far; branch of roy - al Da - vid's stem in thy birth at
 in thy God - head man - i - fest; man - i - fest in power di - vine, chang - ing wa - ter
 quell - ing all the dev - il's might; man - i - fest in gra - cious will, ev - er bring - ing
 thy trans - fi - gured glo - ry saw. When from there thou led - dest them stead - fast to Je -



Beth - le - hem; an - thems be to thee ad - dressed, God in man made man - i - fest.
 in - to wine; an - thems be to thee ad - dressed, God in man made man - i - fest.
 good from ill; an - thems be to thee ad - dressed, God in man made man - i - fest.
 ru - sa - lem, cross and Eas - ter Day at - test God in man made man - i - fest.

THE OPENING ACCLAMATION

Blessed be the one, holy, and living God.

Glory to God for ever and ever.

There is one Body and one Spirit;

There is one hope in God's call to us;

One Lord, one Faith, one Baptism;

One God and Father of all.

THE COLLECT FOR THE LAST SUNDAY AFTER THE EPIPHANY

The collect is the prayer appointed for each Sunday that "collects" or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

The Lord be with you.

And also with you.

Let us pray.

O God, who before the passion of your only begotten Son revealed his glory upon the holy mountain: Grant to us that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The people are seated.

THE WORD OF GOD

THE FIRST LESSON

This reading is typically from the Old Testament (Hebrew Scriptures) which Jesus knew and from which he often referred or quoted.

Exodus 34:29-35

Éxodo 34:29-35

Moses came down from Mount Sinai. As he came down from the mountain with the two tablets of the covenant in his hand, Moses did not know that the skin of his face shone because he had been talking with God. When Aaron and all the Israelites saw Moses, the skin of his face was shining, and they were afraid to come near him. But Moses called to them; and Aaron and all the leaders of the congregation returned to him, and Moses spoke with them. Afterward all the Israelites came near, and he gave them in commandment all that the Lord had spoken with him on Mount Sinai. When Moses had finished speaking with them, he put a veil on his face; but whenever Moses went in before the Lord to speak with him, he would take the veil off, until he came out; and when he came out, and told the Israelites what he had been commanded, the Israelites would see the face of Moses, that the skin of his face was shining; and Moses would put the veil on his face again, until he went in to speak with him.

The Word of the Lord.
Thanks be to God.

Después bajó Moisés del monte Sinaí llevando las dos tablas de la ley; pero al bajar del monte no se dio cuenta de que su cara resplandecía por haber hablado con el Señor. Cuando Aarón y todos los israelitas vieron que la cara de Moisés resplandecía, sintieron miedo y no se acercaron a él. Pero Moisés los llamó, y cuando Aarón y todos los jefes de la comunidad volvieron a donde estaba Moisés, él habló con ellos. Poco después se acercaron todos los israelitas, y Moisés les dio todas las órdenes que el Señor le había dado en el monte Sinaí. Luego que terminó de hablar con ellos, se puso un velo sobre la cara. Cuando Moisés entraba a la presencia del Señor para hablar con él, se quitaba el velo y se quedaba así hasta que salía. Entonces comunicaba a los israelitas las órdenes que había recibido del Señor. Al ver los israelitas que la cara de Moisés resplandecía, él volvía a ponerse el velo sobre la cara, y se lo dejaba puesto hasta que entraba a hablar de nuevo con el Señor.

Palabra de Dios.
Demos gracias a Dios.

The psalms are prayers that Jesus used and cover every mood of humanity's relationship with God and one another.

Psalm 99

Salmo 99

The Lord is King;
let the people tremble;
he is enthroned upon the cherubim;
let the earth shake.
The Lord is great in Zion;
he is high above all peoples.
Let them confess his Name, which is great
and awesome;
he is the Holy One.
“O mighty King, lover of justice,
you have established equity;
you have executed justice and righteousness in Jacob.”
Proclaim the greatness of the Lord our God
and fall down before his footstool;
he is the Holy One.
Moses and Aaron among his priests,
and Samuel among those who call upon his Name,
they called upon the Lord, and he answered them.
He spoke to them out of the pillar of cloud;
they kept his testimonies and the decree
that he gave them.
“O Lord our God, you answered them indeed;
you were a God who forgave them,
yet punished them for their evil deeds.”
Proclaim the greatness of the Lord our God
and worship him upon his holy hill;
for the Lord our God is the Holy One.

Dios reina;
los pueblos tiemblan;
su trono se alza entre querubines;
y la tierra se estremece.
El Señor es grande en Sion;
se alza sobre todas las naciones.
Proclamen su nombre.
¡Es grande y temible en santidad!
«Rey poderoso que amas el derecho,
has establecido la equidad;
ejerces en Jacob la justicia.»
¡Celebren la grandeza del Señor!
¡Arrodíllense al estrado de sus pies!
¡Dios es santo!
Moisés y Aarón, entre sus sacerdotes;
Samuel, entre los que lo invocaban;
clamaban al Señor, y él respondía.
Desde la columna de nube les hablaba
y ellos guardaban las leyes recibidas.
«Dios nuestro, tú les respondías;
tú les fuiste un Dios de perdón,
aunque castigabas sus delitos.»
¡Celebren la grandeza del Señor!
adórenlo en su santo monte,
porque santo es nuestro Señor Dios.

THE SECOND LESSON

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

2 Corinthians 3:12–4:2

2 Corintios 3:12–4:2

Since, then, we have such a hope, we act with great boldness, not like Moses, who put a veil over his face to keep the people of Israel from gazing at the end of the glory that was being set aside. But their minds were hardened. Indeed, to this very day, when they hear the reading of the old covenant, that same veil is still there, since only in Christ is it set aside. Indeed, to this very day whenever Moses is read, a veil lies over their minds; but when one turns to the Lord, the veil is removed. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And all of us, with unveiled faces, seeing the glory of the Lord as though reflected

Precisamente porque tenemos esta esperanza, hablamos con toda libertad. No hacemos como Moisés, que se tapaba la cara con un velo para que los israelitas no vieran el fin de aquello que estaba destinado a desaparecer. Pero ellos se negaron a entender esto, y todavía ahora, cuando leen la antigua alianza, ese mismo velo les impide entender, pues no les ha sido quitado, porque solamente se quita por medio de Cristo. Hasta el día de hoy, cuando leen los libros de Moisés, un velo cubre su entendimiento. Pero cuando una persona se vuelve al Señor, el velo se le quita. Porque el Señor es el Espíritu; y donde está

in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit. Therefore, since it is by God’s mercy that we are engaged in this ministry, we do not lose heart. We have renounced the shameful things that one hides; we refuse to practice cunning or to falsify God’s word; but by the open statement of the truth we commend ourselves to the conscience of everyone in the sight of God.

The Word of the Lord.
Thanks be to God.

el Espíritu del Señor, allí hay libertad. Por eso, todos nosotros, ya sin el velo que nos cubría la cara, somos como un espejo que refleja la gloria del Señor, y vamos transformándonos en su imagen misma, porque cada vez tenemos más de su gloria, y esto por la acción del Señor, que es el Espíritu. Por eso no nos desanimamos, porque Dios, en su misericordia, nos ha encargado este trabajo. Hemos rechazado proceder a escondidas, como si sintiéramos vergüenza; y no actuamos con astucia ni falseamos el mensaje de Dios. Al contrario, decimos solamente la verdad, y de esta manera nos recomendamos a la conciencia de todos delante de Dios.

Palabra de Dios.
Demos gracias a Dios.

The people stand as able at the introduction to the hymn.

HYMN AT THE SEQUENCE

Spirit of the Living God

Sung by all, twice.

Iverson

The sequence hymn moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus.”

Spi - rit of the liv - ing God, fall a - fresh on me,
 Spi - rit of the liv - ing God, fall a - fresh on me.
 Melt me, mold me, fill me, use me.
 Spi - rit of the liv - ing God, fall a - fresh on me.

THE HOLY GOSPEL

This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus' words and actions.

Luke 9:28-36

Lucas 9:28-36

The Holy Gospel of our Lord Jesus Christ according to Luke.

Glory to you, Lord Christ.

Jesus took with him Peter and John and James, and went up on the mountain to pray. And while he was praying, the appearance of his face changed, and his clothes became dazzling white. Suddenly they saw two men, Moses and Elijah, talking to him. They appeared in glory and were speaking of his departure, which he was about to accomplish at Jerusalem. Now Peter and his companions were weighed down with sleep; but since they had stayed awake, they saw his glory and the two men who stood with him. Just as they were leaving him, Peter said to Jesus, "Master, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah"—not knowing what he said. While he was saying this, a cloud came and overshadowed them; and they were terrified as they entered the cloud. Then from the cloud came a voice that said, "This is my Son, my Chosen; listen to him!" When the voice had spoken, Jesus was found alone. And they kept silent and in those days told no one any of the things they had seen.

The Gospel of the Lord.

Praise to you, Lord Christ.

The people are seated at the invitation of the preacher.

THE SERMON

The sermon directly follows the Gospel because it is to be grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.

Santo evangelio de nuestro Señor Jesucristo según Lucas.

Gloria a ti, Cristo Señor.

Unos ocho días después de esta conversación, Jesús subió a un cerro a orar, acompañado de Pedro, Santiago y Juan. Mientras oraba, el aspecto de su cara cambió, y su ropa se volvió muy blanca y brillante; y aparecieron dos hombres conversando con él. Eran Moisés y Elías, que estaban rodeados de un resplandor glorioso y hablaban de la partida de Jesús de este mundo, que iba a tener lugar en Jerusalén. Aunque Pedro y sus compañeros tenían mucho sueño, permanecieron despiertos, y vieron la gloria de Jesús y a los dos hombres que estaban con él. Cuando aquellos hombres se separaban ya de Jesús, Pedro le dijo: «Maestro, ¡qué bien que estemos aquí! Vamos a hacer tres chozas: una para ti, otra para Moisés y otra para Elías.» Pero Pedro no sabía lo que decía. Mientras hablaba, una nube se posó sobre ellos, y al verse dentro de la nube tuvieron miedo. Entonces de la nube salió una voz, que dijo: «Éste es mi Hijo, mi elegido: escúchenlo.» Cuando se escuchó esa voz, Jesús quedó solo. Pero ellos mantuvieron esto en secreto y en aquel tiempo a nadie dijeron nada de lo que habían visto.

El evangelio del Señor.

Te alabamos, Cristo Señor.

The Very Reverend Randolph Marshall Hollerith

HOLY BAPTISM & RENEWAL OF THE BAPTISMAL COVENANT

The candidates, Victoria Isabelle, Brady Donald, and Emil Norman, are presented. The presider questions the candidates' sponsors about the desire and readiness to receive the Sacrament of Holy Baptism.

After the candidates have been presented and the sponsors have been examined, the presider invites the people to stand.

Will you who witness these vows do all in your power to support these persons in their life in Christ?

We will.

Let us join with those who are committing themselves to Christ and renew our own baptismal covenant.

Do you believe in God the Father?

I believe in God, the Father almighty, creator of heaven and earth.

Do you believe in Jesus Christ, the Son of God?

I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.

Do you believe in God the Holy Spirit?

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

I will, with God's help.

Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

I will, with God's help.

Will you proclaim by word and example the Good News of God in Christ?

I will, with God's help.

Will you seek and serve Christ in all persons, loving your neighbor as yourself?

I will, with God's help.

Will you strive for justice and peace among all people, and respect the dignity of every human being?

I will, with God's help.

Y ustedes, testigos de estos votos: ¿Harán todo lo que puedan para apoyar a estas personas que desde hoy viven en Cristo?

¡Lo haremos!

Unámonos a quienes hoy se consagran al Señor y renovemos nuestro propio pacto bautismal.

¿Crees en Dios el Padre?

Creo en Dios, Padre todopoderoso, creador del cielo y de la tierra.

¿Crees en Jesucristo, el Hijo de Dios?

Creo en Jesucristo, su único Hijo, nuestro Señor, que fue concebido por obra y gracia del Espíritu Santo, nació de la santa María Virgen, padeció bajo el poder de Poncio Pilato, fue crucificado, muerto y sepultado, descendió a los infiernos, al tercer día resucitó de entre los muertos, subió a los cielos y está sentado a la derecha de Dios, Padre todopoderoso. Desde allí ha de venir a juzgar a vivos y muertos.

¿Crees en el Espíritu Santo?

Creo en el Espíritu Santo, la santa iglesia católica, la comunión de los santos, el perdón de los pecados, la resurrección de los muertos y la vida eterna.

¿Seguirás fiel a la enseñanza y comunión de los apóstoles, en el partir el pan y en las oraciones?

Lo haré, con la ayuda de Dios.

¿Seguirás firme en resistir el mal y, cada vez que caigas en pecado, te arrepentirás y te volverás al Señor?

Lo haré, con la ayuda de Dios.

¿Proclamarás por palabra y ejemplo la buena noticia de Dios en Cristo?

Lo haré, con la ayuda de Dios.

¿Buscarás y servirás a Cristo en toda persona, amando a tu prójimo como a ti mismo?

Lo haré, con la ayuda de Dios.

¿Lucharás por la justicia y la paz en el mundo y respetarás la dignidad de todo ser humano?

Lo haré, con la ayuda de Dios.

THE PRAYERS FOR THE CANDIDATES

Let us now pray for these persons who are to receive the Sacrament of new birth.

Deliver them, O Lord, from the way of sin and death.
Lord, hear our prayer.

Open their hearts to your grace and truth.
Lord, hear our prayer.

Fill them with your holy and life-giving Spirit.
Lord, hear our prayer.

Keep them in the faith and communion of your holy Church.

Lord, hear our prayer.

Teach them to love others in the power of the Spirit.
Lord, hear our prayer.

Send them into the world in witness to your love.
Lord, hear our prayer.

Bring them to the fullness of your peace and glory.
Lord, hear our prayer.

Grant, O Lord, that all who are baptized into the death of Jesus Christ your Son may live in the power of his resurrection and look for him to come again in glory; who lives and reigns now and for ever.

Amen.

Oremos por estas personas que están por recibir el sacramento de la nueva vida.

Libera, Señor, a estas personas de la senda del pecado y de la muerte.

Señor, escucha nuestra oración.

Ábreles el corazón para que reciban tu gracia y tu verdad.

Señor, escucha nuestra oración.

Llénelos del Espíritu que nos aviva y purifica.

Señor, escucha nuestra oración.

Guárdalos en la fe y en comunión con tu santa Iglesia.

Señor, escucha nuestra oración.

Enséñales a amar al prójimo con la fuerza del Espíritu.

Señor, escucha nuestra oración.

Envíalos al mundo para dar testimonio de tu amor.

Señor, escucha nuestra oración.

Tráelos a la plenitud de tu paz y de tu gloria.

Señor, escucha nuestra oración.

Concede, Señor, que toda persona bautizada en la muerte de tu Hijo viva en el poder de su resurrección con la esperanza de su regreso en gloria; por Jesucristo, que vive y reina ahora y siempre.

Amén.

THE THANKSGIVING OVER THE WATER

The Lord be with you.

And also with you.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

El Señor esté con ustedes.

Y también contigo.

Démosle gracias al Señor nuestro Dios.

Es justo y necesario.

The presider prays over the water. The people affirm the prayer with, Amen.

THE BAPTISMS

The candidates are baptized. The people affirm the baptisms, sealing with chrism, and presentation of candles with Amen.

At the conclusion of the baptisms, the people welcome the newly baptized.

Let us welcome the newly baptized.

We receive you into the household of God. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in his eternal priesthood.

Recibamos a los recién bautizados.

Te recibimos en la familia de Dios. Confiesa la fe de Cristo crucificado, proclama su resurrección y participa con nosotros de su sacerdocio eterno.

THE ASPERGES

The people remain standing as the ministers sprinkle the congregation with blessed water.

ANTHEM AT THE ASPERGES

Asperges me

Sung by the choir.

Orlando di Lasso (c. 1532–1594)

Sung in Latin.

Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

Have mercy on me, O God, according to your loving-kindness.

Glory to the Father, and to the Son, and to the Holy Spirit;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

(from Psalm 51)

THE PEACE

The peace of Christ be always with you.
And also with you.

La paz de Cristo sea siempre con ustedes.
Y también contigo.

The people greet one another with a sign of God's peace and then are seated.

THE HOLY COMMUNION

THE OFFERTORY

Having listened to the Word of God, affirmed our faith, and shared in the peace, we are prepared for the drama and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

An offering is received to support the Cathedral's ministry of sharing God's love. All are invited to make a gift as the plate is passed, by scanning the QR code on the back of this leaflet, or online at cathedral.org/give.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

Christ upon the Mountain Peak

Sung by the choir.

Frank W. Boles (b. 1955)

Christ upon the mountain peak
Stands alone in glory blazing;
Let us, if we dare to speak,
With the saints and angels praise him.
Alleluia!

Swift the cloud of glory came.
God proclaiming in its thunder
Jesus as his Son by name!
Nations cry aloud in wonder!
Alleluia!

Trembling at his feet we saw
Moses and Elijah speaking.
All the prophets and the Law
Shout through them their joyful greeting.
Alleluia!

This is God's beloved Son!
Law and prophets fade before him;
First and last and only One,
Let creation now adore him!
Alleluia!

(Brian A. Wren, b. 1936)

The people stand as able at the introduction to the hymn.

PRESENTATION HYMN • 7 (STANZAS 1, 3)

Christ, Whose Glory Fills the Skies

Sung by all.

Ratisbon

1. Christ, whose glo - ry fills the skies, Christ the true, the on - ly Light, Sun of Right-eous-ness, a - rise!
 3. Vis - it then this soul of mine! Pierce the gloom of sin and grief! Fill me, ra - dian - cy di-vine;
 Tri-umph o'er the shades of night: Day-spring from on high, be near; Day-star, in my heart ap-pear.
 scat - ter all my un - be - lief; more and more thy - self dis play, shin - ing to the per - fect day.

THE GREAT THANKSGIVING

In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy.

Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

SANCTUS & BENEDICTUS

Sung by all.

Michele Fowlin

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.

Ho - ly, Ho - ly, Ho - ly Lord, God of power and might,
 heav-en and earth are full of your glo - ry. Ho - san - na in the high - est.
 Bless-ed is he who comes in the name of the Lord. Ho - san - na in the high - est.

We recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine, and when he had given thanks, he gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your children, that with the Apostles Peter and Paul, our patrons, and all your saints, past, present, and yet to come, we may praise your Name for ever.

The Great Amen is when the congregation with a unified great voice concurs with all that the presider has prayed. It is the only "Amen" in all capitals found in the Book of Common Prayer, signifying the greatness of the congregation's response.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **AMEN.**

THE LORD'S PRAYER

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

And now, as our Savior Christ has taught us, we are bold to say,

Notre Père..., Padre nuestro..., Vater unser...,

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,
as we forgive those
who trespass against us.

And lead us not into temptation,
but deliver us from evil.

For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

Padre nuestro que estás en el cielo,
santificado sea tu nombre;
venga tu reino;
hágase tu voluntad
en la tierra como en el cielo.

Danos hoy nuestro pan de cada día.

Perdona nuestras ofensas,
como también nosotros perdonamos
a los que nos ofenden.

No nos dejes caer en la tentación
y líbranos del mal.

Porque tuyo es el reino, el poder y la gloria,
ahora y por siempre. Amén.

THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM

Jesus Is Here Right Now

Sung by all.

Leon C. Roberts (1950–1999)

Je - sus is here right now, Je - sus is here. With this
bread and wine his peace you'll find, Christ Je - sus is here right now.

THE INVITATION TO HOLY COMMUNION

The people are seated.

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. You may receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." Gluten-free wafers are available; please make your need known to the minister. Receiving the bread only is full participation in the Eucharist. For those who wish to consume wine, there are separate chalices for drinking and intincting (dipping the bread). You may either drink from a silver chalice or intinct (dip the bread) into a glass chalice. If you prefer to receive a blessing instead of receiving Communion, you may indicate your choice by crossing your hands across your chest. Those who wish to have Holy Communion brought to them at their seat should notify an usher.

Those unable to receive Communion today are invited to say the Prayer of Spiritual Communion.

ANTHEM DURING THE COMMUNION

For Your Glory

Sung by the ensemble.

Mia Santai Booker

Lord, if I find favor in your sight,
Lord, please hear my hearts cry.
I'm desperately waiting,
To be where you are.
I'll cross the hottest desert,
I'll travel near or far
For your glory.
I will do anything,
Just to see you—
To behold you as my King!

I want to be where you are!
I've got to be where you are!

The people stand as able.

THE POSTCOMMUNION PRAYER

Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.

Dios eterno, Padre celestial:
En tu gracia nos has aceptado como miembros vivos
de tu Hijo nuestro Salvador Jesucristo,
y nos has alimentado con comida espiritual
en el sacramento de su cuerpo y de su sangre.
Envíanos ahora en paz al mundo
y danos fortaleza y valentía
para amarte y servirte
con alegría y de todo corazón;
por Cristo nuestro Señor. Amén.

THE BLESSING

The presider blesses the people, and the people respond, Amen.

O Wondrous Type

Sung by all.

Wareham



1. O won - drous type! O vi - sion fair of glo - ry that the Church may share,
2. With Mo - ses and E - li - jah nigh the in - car - nate Lord holds con - verse high;
3. With shin - ing face and bright ar - ray, Christ deigns to man - i - fest to - day
4. And faith - ful hearts are raised on high by this great vi - sion's mys - ter - y;
5. O Fa - ther, with the e - ter - nal Son, and Ho - ly Spi - rit, ev - er One,



1. which Christ up - on the moun - tain shows, where bright - er than the sun he glows!
2. and from the cloud, the Ho - ly One bears re - cord to the on - ly Son.
3. what glo - ry shall be theirs a - bove who joy in God with per - fect love.
4. for which in joy - ful strains we raise the voice of prayer, the hymn of praise.
5. vouch - safe to bring us by thy grace to see thy glo - ry face to face.

THE DISMISSAL

Let us go forth to love and serve the Lord.
Thanks be to God.

Salgamos para amar y servir al Señor.
Demos gracias a Dios.

POSTLUDE

Impromptu No. 3 in A minor

Samuel Coleridge-Taylor (1875–1912)



The Washington Ringing Society will ring the Cathedral bells following the service.

*You are invited to join the Cathedral clergy for an online sermon discussion today
 at the National-International Coffee Hour at 1:30 pm EST.*

The link to register: t.ly/1kHQ

PARTICIPANTS Preacher: The Very Reverend Randolph Marshall Hollerith, Dean; Presider: The Reverend Spencer W. Brown, Priest Associate; Gospellers: The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Patrick L. Keyser, Associate Priest for Worship; Assisting Clergy: The Reverend Canon Jan Naylor Cope, Provost, The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Dr. Ann Broomell, The Reverend Martha D. Johns, The Reverend Sarah E. Slater; Musicians: The Cathedral Choir, The Cathedral Contemporary Ensemble, Thomas M. Sheehan, Organist and Interim Director of Music, Michele Fowlin, Associate Director of Music for Contemporary Worship, Ariana Corbin, Organ Scholar, Dr. Edward M. Nassor, Carillonneur.

FLOWERS The flowers throughout the Cathedral are given to the glory of God. Prince Tomb, crypt: in memory of Mrs. Frederick Henry Prince on the anniversary of her death.

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All Cathedral worship services are livestreamed via video for our online congregation. By participating in this service you acknowledge that you may be visible on live broadcast or archived video. If you are uncomfortable about the possibility of appearing on video, please see an usher to be reseated in a more private area.

Thank you for joining us in worship. Please know that your participation with us today has been a blessing.

The work of this Cathedral is made possible entirely through the support of individuals like you. The gifts of people from across the country and the world are behind every worship service, concert, public program, and the daily work of maintaining this historic landmark and house of prayer for all people.



All are invited to make a gift to support the Cathedral's ministry of sharing God's love.

As the plate is passed. • By scanning the QR code at the left. • Online at cathedral.org/give.

Thank you for your generosity.

ORGAN RENOVATION PROJECT

The Cathedral is under active construction as part of the Organ Renovation Project, and St. John's Chapel is currently closed and inaccessible. Learn more about the Organ Renovation at www.cathedral.org/organ.

